was very much appreciated. Brother Cassel's official relation both to the Mission Board and to the Publication Board is one of honor and trust, and he is faithful in the discharge of all the duties the office imposes upon him.

Brother and Sister Frame, South Bend, write, "We cannot think of missing a single number of the paper. We congratulate you upon its continual improvement"

Brother R. R. Teeter reports a very pleasant meeting recently held at Flora, Ind., resulting in five accessions. He begins a series of revival services at Darwin, January 23.

Brother Bucklew reports a very interesting series of revival services held at Terra Alta, W. Va., by Brother Shaver. Eleven accessions. He also reports three accessions in his work.

Brother Copp began revival services in the college chapel Sabbath morning, January 16. Brother Jacob Hall arrived Tuesday afternoon and will conduct the song services. We are thus having a feast of good things.

Brother P. M. Swinehart, when last heard from was in the midst of a glorious revival meeting in Fayette Co., Pa. Twenty-five accessions at East Riverside. We rejoice with him and the brethren in the success which is crowning his labors.

Brother J. C. Mackey has acceptad a call from Salisbury as an independent pastorate. It will be remembered that this was formerly a part of the Meyersdale charge, Brother Mackey having organized the congregation some two years ago.

Notes and Comments

Two Meanings.—The rector of a small parish in the Midlands, in England, when the weather was inclement, used to lengthen out his sermon saying, "As the weather is still so inclement, I will, my dear friends, lengthen my discourse somewhat in the hope that it may clear later." We presume the good rector meant the weather and not the sermon, when he expressed the hope that *it* might "clear" later. Lengthening out discourses as a rule does not have a tendency to make them more clear. We have listened to many sermons for which we could entertain very little hope of their "clearing up." *Time* had the opposite effect.

Usually Bad.—Some one says, "doubtful amusements are like doubtful eggs—so likely to be bad that it is safest to let them alone." If Christian people generally would remember this bit of wit the question of "innocent" amusements would not trouble the church. In endeavoring to put these "doubtful" amusements to the test, one gets about as satisfactory results as the woman who had a way of testing eggs which never failed her. Put the egg in cold water and if it sinks it is either good or bad, she didn't know which.

We Do Not.—In the course of his Christmas sermon, Dr. Minot J. Savage, of Unitarian faith, said, "I believe that thousands of people have lived since the time of Jesus as good, as tender, as loving, as true, as faithful as he." We don't believe anything of the kind, and if the record given by Matthew, Mark, Luke and John of the life and teachings of Jesus, is true, then we *know* that the assertion by Dr. Savage is not true. But when one denies the divinity of Jesus Christ, that he was no better than other men is but a natural and logical conclusion.

How if Answered.—No doubt it would be a surprise to a great many people if their prayers were literally answered, because like the mother of James and John, they know not what they ask. It is seldom, however, that an answered prayer would result so fatally as the following reported by the *Roanoke News*:

A white minister, after conducting services at a church, asked an old deacon to lead in prayer. The brother in black offered a fervent appeal for the white brother and said: "O Lord, gib him de eye ob de eagle dat he spy out sin afar off. Put his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees in some lonesome, dark and narrer valley where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvashon and sot him on fire."

Effective Preaching.—The following from the *Religious Telescope* is to the point;

If the gospel is to be or to become the power of God unto salvation to those who hear it, the preachers must learn how to reach and stir the emotions. Men may decry as much as they please the idea of appealing to the feelings in order to move men to become religious; but it is the natural and the only effective way. Men's feelings must be stirred or they will not act, and in religion there is no salvation without action. The faith that does not ultimate in action is a cold, lifeless, historical, matter of fact faith, and both it and its possessor are religiously dead.

QUERIES AND ANSWERS

Was it any easier for Christ to resist the temptation in the wilderness than it would be for us?

Easier than for most people because they are not fully consecrated to the Lord. Christ was tempted in all points as we are tho without sin. The "without sin" would imply that the sinlessness of Christ made it easier for him to overcome temptation, and no doubt it did. But on the other hand it must be remembered that Christ had the *power* to turn stone into bread, and also to throw himself down from the pinnacle without injury, and in this particular his temptation was greater than ours would be under similar circumstances because this power we do not possess. In his case there was the added temptation to *exercise* his divine power.

Did the nails which were driven thro the hands and feet of Jesus hurt him as they would us?

They certainly did. The story of the sufferings of Christ as told by the several evangelists implies that his physical sufferings were as great as those of others who died in a similar way. Physically others died as Jesus died, but none ever lived as he lived.

Did Christ ever use his divine power for himself? Was it selfish for him to vanish from the mob who would cast him over the precipice?

Christ possessed all power tho to our knowledge he never exercised it in his own behalf, but always for others. He it was of whom his enemies said, "He saved others, himself he cannot save." Rather they should have said, "He saved others, himself he does not save." To question No. 4, we answer, no, it was not selfish. Can it be proven that on the occasion referred to Christ exercised miraculous power to get away from the crowd? The querist is mistaken that Christ vanished from the mob. The Word does not say so. It says, "But he passing thro the midst of them went his way." Perhaps he suddenly halted the crowd and his commanding voice and appearance, which in a sense were one continued miracle, silenced and quieted the mob, and he passed on, none daring to ask him a question.

If Christ's divine power helped him in temptation does he know our infirmities?

Why not? It is divine power that helps any of us in temptation. We have this precious promise: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is God that gives us the power to overcome and this power is divine no less than was the power that enabled Jesus to overcome. The reason so many people yield to temptation and fall is because they fail to use the power which God has provided, and which will enable us to overcome all temptation. The secret of overcoming is not in our own strength but in the strength of the Lord.

NEBULAE

To eat to live is human; to live to eat is brutal.

Procrastination is the devil's best friend.

Conscience is the ever present interpreter of God's interview with man.

The measure of God's work in and thro man is man's faith in God.

"God is love;" love is the anchorage of hope, and faith is the chain.

Steam has been and always will be steam in all ages. The gospel of Christ has been and always will be "the power of God to salvation to every one that believeth." Steam loses much of its power when used in antiquated engines. So with the gospel; it is often hampered by methods good and sufficient for the times fifty years ago. What the world needs today is a "whole new man" without any antiquated parts; then that will give us a new church and then all things will become new.

* HETSEL *

SELECTED GEMS

God, our great Architect, has given us, his workmen, many tools wherewith to build the structures of our lives, according to his perfect plan. Perhaps no other of these tools is of such vital importance as the tongue. We need to be careful lest by careless use of the tongue we undo the good which we may have accomplished by that same small but mighty tool.

It is better to wipe away the tears of a child than win the plaudits of a nation. It is more divine to help bear a weak brother's burden than to stand on the summit of earthly success.

Ease of speech is not eloquence. It is the message that gives might. Stammering Moses had power with God and man because he had great words to utter.